Articles

to bee enquired of/

within the dioceſſe of Lincolne, in the viſitation of the moſt reuerend Father in God, Thomas Bishop of Lincolne.

In the xvj. yere of the raigne of our moſt gracious ſoueraigne Lady Elizabeth, by the grace of God, Queene of England, Fraunce and Ireland, defender of the faith. &c.

Imprinted at London, by *Rafe Newbery.*

Anno. 1574.

¶ Articles to be enquired of, within *the dioceſſe of Lincolne, in the viſita-* tion of the moſt reuerend Father in God, Thomas Bishop of Lincolne, in the yere. 1574.

Irſt, whether your parſon or vicar that can preach, haue preached their quarterly Sermons in youre Church in their owne persons: or if any cannot preach, whether they haue procured thē to be preached there. Whether beside these, they haue preached or procured their monthly sermons or no.

2 Whether your Parſon, Vicar, or Curate, hath obſerued in doing deuine ſeruice and miniſtring of Sacraments, the order ſet forth by Act of Parliament, without putting in any thing of their owne, or taking awaye, or omit the Letany in ſuch dayes as it ought to be read, or els omit the wearing of ye Surplis in the time of their miniſtration or no.

3 Whether they haue read plainly without addicion or chaunging the declacation ſet out by my Lord of Canterbury and other of the Biſhops, at Eaſter, and Michaelmas, as it is therin appoynted or no.

4 Whether Parsons or Vicars not resident giue the fortie part of their benefice, (being aboue twentie pounds by yere) to the relieue of the poore or no.

5 Whether your Parson, Vicar, or Curate, haue plainly, distinctly, and orderly read euery Sunday or holiday, when there was no Sermon, one of the Homelies appoynted, or some part or diuision therof or no.

6 Whether sithens the last visitation, your parish Clerke, or any other not being minister or deacon, or not being licensed by the Ordinarie, haue taken vppon them to begin or say seruice, or minister any sacraments, or distribute the Lords Cup, or read the Homely in your parish, what they be and what be their names.

7 Whether your Parson, Vicar, or Curate, haue euery second Sunday and holiday heard the youth of their parish, being seuen yeres old and vpward, and vnder twentie, and cannot yet say their Cathechisme or no: And whether there be any housholder, Parent, or Maister, y doth not send forth his children or seruants to be instructed, that cannot yet say the Cathechisme, who they be and what be their names.

8 Whether such as teach children, in your parish be sufficiently licensed therunto, and whether such scholemasters as doo teach the Latin tongue in your parishe, doo read vnto their schollers twise euery weeke at the least an ordinary lecture out of the Latine Cathachisme

chisme lately set forth and allowed by publike authoritie: And whether such as teach youth to read English, do bring vp their children in reading of this Catechisme in English, & of other Bookes agreable to the Queenes proceedings or no.

9 Whether your Churchwardens do duely accompt before the parson, vicar, or Curate, & the parishioners, for all such Church goods & stocks of money therunto belonging, as hath come to their hands in the time of their office or no.

10 Whether you haue a comely communion table, with furniture therunto belõging, that is to know, a comely ioyned table, a comely carpet therunto, being no hearsecloth or Pall for burials, a comely table cloth, with two handsome cõmunion Cups, and a decent patent of siluer to minister the Lords bread vppõ, & also two comly pots of peuter to fetch wine to serue for the Lords table, reserued & kept cleane to ỹ vse, being no tauerne pottes, or no.

11 Whether there be any ỹ do let or disturbe ỹ minister in ỹ time of reading ỹ diuine seruice, or ỹ preacher while he is in the Pulpit or no.

12 Whether there be any in your parish ỹ doth not vse to frequent & come euery holiday & sunday to your parish church to heare diuine seruice, or in cõtẽpt of his owne parish doth resort to any other parish church, or ỹ doth wilfully absent him selfe from the Church, or that doth

not or hath not communicated in your parishe Church, and what be their names.

13 Whether any of your parish hath reserued their child or children from baptisme in their owne parish, or haue caried the same to be baptised in any other place, who they be, and what be their names.

14 Whether there be any person or persons of discretion, that hath not communicated at Easter last or in any other yeres by past, haue abstained from the Lordes table, who they be, & how long they haue so done: And whether any persons being excommunicated, and not reconciled, or yong folkes that cannot say the Cathechisme, or elderly folkes that cannot say the Lords prayer, the belieke, and the ten commaundements in the English tongue, or being stained with any notorious vice, haue presumed to receiue the holy communion, and haue bene permitted thereunto or no.

15 Whether any artificer hath or doth folow their worke, or Science, or handicraft on the Sunday, as Goldsmith, Taylor, Clothworker or such like: And whether they or any other artificer do so occupie them selues, their seruants or apprentises the sayd day, that they lose dewine seruice and hearing of sermons or no.

16 Whether any Butchers keepe open their shoppes on Sundaies after eight of the clocke in the morning, or in ỹ after none of that day, who they be and what be their names.

17 Whe-

17 Whether there be any man or woman in your parish ỹ suppresseth or fulfilleth not the last will & testament of the dead, or defeateth ỹ children or other of their legacies or portions, or if any executor or executrix, or administrators, vniustly withholde any gift or bequest made to any pore or impotẽt persons, to hospitalles or poore prisoners, either of this diocesse, or els where, to poore schollers, maydens mariages, the mending of high wayes and Bridges, or to any good and godly vse & purpose or no.

18 Whether there be any infected in your parishe with any notorious vice, as Whoredome, open or secret maintainers therof, or any that doth keepe any suspect houses, any persons maried within the degrees of consanguinitie of affinitie forbidden, or any person, being lawfully maried, that liues slaunderously asunder, or any that bee maried without baynes three times lawfully asked, hauing no dispensation therfore, or that were ioyned in matrimony at vnseasonable time. To wit, at night, or in the morning before cleare day light, shewing both the names of them that so were maried, & the minister that so maried them, any adulterers, swearers, dronkerds, slaũderers of their neighboures, or any offending in any other like vice or no.

19 Whether your Bible or seruice Bookes to do your cõmon seruice on, be whole, not torne,

not

not rent, nor blinde or no.

20 Whether you haue a fit Booke of paper to write in all Christnings, Burialles and weddings done in your parish: whether your parson, Vicar, or Curat, do diligently note in that Booke once in the weeke the said Christnings, Burials, and weddings in the presence of the Churchwardens or of one of them, and whether the sayd Booke be safely kept vnder locks and keyes, and whether the Parson, Vicar, or Curate hath one, and the Churchwardens an other or no.

21 Whether you know any other matter Ecclesiasticall worthy of redresse in your parishe or no.

FINIS.

K Lincoln. Dioc. ff. 2

INIVNCTIONS GIVEN BY the Reuerende Father in God, Thomas Bishop of Lincolne, to be obserued throughout his Diocesse, for the better execution of the Queenes Maiesties lawes and ordinances, in matters Ecclesiasticall. The 3. of Iune. Anno. 1577.

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Also certeine Articles to be inquired of, in the visitation of the said Reuerend Father in God, *Thomas Bishoppe of Lincolne, in the xix. yeare of the* reigne of our most gratious souereigne Ladie Elizabeth, by the grace of God Queene of England, Fraunce, and Ireland, defender of the faithe, &c.

IMPRINTED AT LONdon by Ralphe Newberrie, dwelling in Fleete-streate a litle aboue the Conduite.

Anno Domini. 1577.

INJUNCTIONS GIVEN BY

Iniunctions to be inquired of in the Dioceſſe of Lincolne.

FIrſt, that the Churchwardens of euerie pariſhe Churche or Chappell, within the ſaide Dioceſſe, ſhal not permitte, nor ſuffer any to ſerue as their Curate, except ſuche as vpon commendation of the Archedeacon, in whoſe Iuriſdiction the ſaid Churche or Chappel is knowen to be, ſhalbe allowed by the ſaide reuerend Father, and ſhall ſhewe them his hand for their warrant.

2 Item, that they ſhall not permitte nor ſuffer any man to miniſter any of the Sacraments in any Church or Chappel, wherof he is not Perſon, vicar, or ordinarie Curat, excepte for the time he be by ſufficient authoritie licenſed thereynto: nor any that ſhall not miniſter the ſame according to the lawes and publique order of this Realme.

3 Item, that euerie Perſon and Vicar being reſident vpon his Perſonage, or Vicarage, ſhal once at the leſt euerie quarter miniſter the holy communion in his own perſon within the Pariſhe Churche, whereof he is perſon or Vicar, vſing in the ſame miniſtration the preciſe fourme and rites preſcribed by the lawes of this Realme without any innouation, or alteration.

4 Item, that euerie Perſon and Vicar ſo reſident, ſhall at euerie Synode and viſitation to be holden by their ſeuerall Archedeacons, to their Archedeacon or halfe yearely to the ſaide reuerend Fathers Commiſſaries in places exempte from the Archedeacons iuriſdiction, exhibite a true certificate in writing vnder the hands of their Churchwardens, certifying that the ſame was done in all pointes according to the fourme preſcribed by the lawes of this Realme.

5 Item, that the Perſon, Vicar, or Curate, ſhall at euerie of the ſaide Synodes and viſitations, or in places exempt from the Archedeacons iuriſdiction to the Commiſſarie halfe yerely, make a true certificate how many ſermons haue beene made in their Churche or Chappell, and by whome and when they were preached.

6 Item, that the ſaide Archedeacons within one moneth nexte after euerie of their Synodes, and viſitations and the ſaide Commiſſaries at the ende of euerie halfe yeare, ſhal exhibite to the ſaide reuerend Father a booke conteining the aforeſaide certificates, with the names of ſo many as faile to make their certificate.

7 Item that the quarterſermons appointed by the Queenes Maieſties Iniunctions be made vpon thoſe dayes, ſpecially wherin the holy communion ſhalbe miniſtred, (if it may ſo conueniently be) and that the ſaid ſermons be in ſome part directed to the ſetting forth of that Action. And that both may the more eaſily concurre, warning ſhalbe therof giuen publiquely in the Church by the miniſter thereof the Sunday before the preaching of euerie ſuche ſermon.

8 Item, that the Miniſter and Churchewardens of euerie Churche ſhal within one fortnight after the publication hereof appoint and proportion for euerie Sunday a certeine number of houſholders to ſende in their courſe ſo many of their families as be aboue the age of ſixe yeres and vnder twentie not alreadie knowen to the Miniſter to haue a good vnderſtanding in the Catechiſme, lately ſet out with certein additions made by M. Alexander Nowel Deane of Paules, to be in the ſaide Churche one houre before Euening prayer, publiquely therein taught and examined. Whiche order and courſe ſhal be by the ſaide Miniſter publiſhed in the ſaide Church before the firſt of Auguſt nexte comming. And that the ſaide Miniſters ſhall to their Archedeacons in euerie of their Synodes and viſitations, and in places exempt to the ſaide Commiſſaries, halfe yearely exhibite a teſtimoniall vnder the handes of their Churchewardens of his owne atten-

daunce euerie Sunday, and also a true certificate subscribed with his owne hand of such housholders as shall in their course faile to sende their families, as is aforesaide.

9 Item that no Parson, Vicar or Curate, shal admitte any of the age aforesaide to the holy Communion after the time of publication of the course and proportion aforesaide, which hath not beene before publiquely examined and instructed in the said Catechisme, nor shall admit any to answer as Godfathers and Godmothers at the christening of any childe, except they haue before receiued the holy communion, and can well answere suche matter as is conteined in the saide Catechisme if they be required thereto.

10 Item that for the auoiding of inconuenience, which sometimes groweth by licences to marrie with out the bancs asking, whiche notwithstanding are oftentimes reasonablie graunted: no man shal be suffered to marrie any person with suche licence, the bancs not being first orderly published, but in the church or chappel where he is parson, vicar, or ordinarie Curate, neyther at any other time then is vsual for publique & common prayer, neither except he doth first shewe his sufficient licence to the Churchwardens of the said Chuurche or Chappell, and either by his owne knowledge, or the knowledge of the said Churchewardens be assured that the parties to bee married, haue thereto the assente of their parentes or other gouernours.

11 Item that no woman deliuered of any childe begotten in fornication shalbe admitted to her thankesgiuing in the Churche, before she hathe publiquely reconciled her selfe in suche order, and forme, as by the Archedeacon of the place, or other officer to the saide reuerend Father shalbe to her prescribed.

12 That your parson, vicar, curate, or other minister in your church or chappel shal not admitte to the receiuing of the holy communion any open and notorious fornicatour, adulterer or euil liuer, by whome the congregation is offended without due penaunce first done, to the satisfaction of the congregation, or any malicious person that is notoriously knowen to be out of charitie, or that hath done any open wrong to his neighbor by word or deede, without due reconciliation first made to the partie that is wronged.

13 Item that whensoeuer it shall happen any man to be repelled from the Communion by his Curate for any publique offence, breach of charitie, want of knowlege in the Articles of his faith, or for other cause allowed by law, to the end the same may be quietly done, and without offence, no parson, vicar or Curate shal proceede thereto, before he hath opened the whole cause to the churchwardens, and some other of the best staide of his parishioners, whō he shal thinke meete to call therto, & if there shal by them any stay be made, or any controuersie rise, that the matter be certified, either to the reuerend Father or to some officer of his that order may be taken therein.

14 That the forme of commination against sinners with certaine prayers following the same, set forth in the latter end of the booke of common prayer, to be vsed at diuerse times in the yeare, bee by your minister plainely and distinctly read in your Churche or chappel vnto the people, betweene the Letanie, and the commemoration or ministration of the holy communion, three times in the yeare, that is to say, for orders sake yerely vpon one of the three Sundays next before Easter for the first time, vpon one of the two sundayes next before the feast of Pentecost for the second time, & for the third time vpon one of the two sundayes next before the feast of the birth of our Lorde, ouer and besides the accustomed reading thereof vpon the first day of Lent.

15 Item to put the churchwardens and swornemen the better in remembraunce of their duetie in obseruing and noting suche as offende in not comming to diuine seruice, your minister or reader shall openly euerie Sunday after he hath read the seconde lesson at morning and euening prayer, monishe and warne the churchwardens & swornemen to looke to their charge in this behalfe, and to obserue who contrarie to the saide statute offend in absenting themselues negligently, or wilfully from their parishe churche or Chappell, or vnreuerently (as is aforesaide) vse themselues in the time of diuine seruice.

16 That the ministers bende themselues diligently to the studie of the holy scriptures and word of God. And that euerie parson, and Vicar, vnder the degree of a maister of Arte or a preacher allowed by the hande and seale of the Bishop, and also euerie curate seruing in a benefice where a preacher is not resident shal before the first of September nexte comming buy the Decades of Bullinger either in Latine or Englishe (beeing now for that purpose translated) and euerie weeke to reade ouer one Sermon thereof in such sort as he be able to make some reasonable account of it. And likewise euerie day in the weeke with like diligence to read ouer one Chapter at the least of the Bible, taking some notes in a paper booke of such wholsome sentences & good matter as he shal obserue in the reading as well of the Bible as of the Decades before mentioned, that he may shewe the same when he shalbe thereunto called.

17 And that this order may be the better obserued I earnestly require the Archedeacons and officials that in the end of their next visitation of Michaelmas, they take vnto them one or two of the best learned and moste discreete preachers of that parte where they sitte, and cal for such ministers as is aboue mentioned, & to will them there to shewe as well their Bible as also the booke of Decades with euerie mans own name written in the ende of their saide bookes. And from time to time the said Archedeacons or officials associated as before in the ende of euerie visitation, shal cause the saide Parsons, Vicars, or Curates to shewe some account of their taske in reading the forsaide bookes, and within one fortnight after to certifie vnto me their Ordinarie the names of suche as they finde negligent in the premisses. And if the shortnesse of time wil not suffer the saide officers to make sufficient triall of their diligence, then they shal appoint the ministers to resort partly to themselues, partly to suche graue and learned preachers as shal dwell next that place where such ministers are, that they may be by them in reasonable time certified of the trueth.

18 Item. Euerie Parson or Vicar that hath any glebe land: before the feast of S. Michael the archangell next comming, shal bring into the register of the Bishop a good & perfect terrie of all such glebe as he hath of right belonging to his benefice, with the subscription of his owne name, & the testimonie of three or foure honest parishioners for the bounding & putting of the same, be it closle, meddow, or earable grounde. That the same terrie may be reserued for the assurance of their successours from time to time.

19 Within one fortnight after the visitation ended, euery minister vpon some Sunday or holy day shall openly in the Church reade these iniunctions and interrogatories that the whole parish may know and vnderstand to what things as well the ministers as them selues are bound by these orders, & accordingly from time to time to make complainte to the ordinarie of such either minister or parishioner as shall offend in the premisses.

FINIS.

William Wickham. Elected. Nov: 20. 1584

Translated to
Wolvesley - } Feb. 22. 1594.

Died - June. 12. 1595.

Articles to be enquired of by the Church-Wardens & Swornmen within the Dieocsse of Lincoln and the truth thereof to be by them vppon their othes dulie presented vnto the Bishop, or his Deputies, at his visitation, nowe to be holden this present yeare of our Lord. 1585. with particular answere to euery Interrogatory.

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Imprinted at London by *Iohn Windet*.

1585.

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Articles to be enquired *of by the Church-wardens and ſwornemen* in the Dioces of Lincolne.

WHether the people of your pariſhe eſpecially houſholders, hauing noe lawful excuſe to be abſent, doe faithfully & diligently indeuor themſelues to reſort with their children & ſeruãts to their pariſh Church or Chappell, or ſuch vſual place where common prayer is lawfully to be vſed, vpon the Sondaies and holidaies and then and there do abide orderly, and ſoberly, during ỹ time of the Common prayer, Homelies, Sermons & other ſeruice of God, there to be vſed reuerently and deuoutly, giuing themſelues to the hearing and exerciſe thereof: and who they be that negligẽtly or wilfully abſent themſelues or come verie late to the Church vpon the Sondaies eſpecially, or that walke talke, or otherwiſe vnreuerently behaue themſelues in the Church, or vſe any gaming or paſtime abroade or in houſe, or ſit in the ſtreetes, or in church yard, or in any Tauerne or Alehouſe vpon the Sonday, or other Holyday in time of Common prayer, Sermons, or reading of the Homelies, either before Noone or after none.

3 Whether there be any in your pariſh, either pariſhioners, ſoiourners: or ſuch as be late come out of other coun-

tries in your parish, which refuse to come to diuine seruice to their parish Church, or els where, and what be their names & surnames, & how long they haue refused so to do.

3 How many of their wiues, children aboue the age of sixtéene yeares, seruants and other soiourners abiding in their house, doe likewise refuse so to doe: and what be their names and surnames, and how long they haue refused so to doe.

4 Whether there be any scholemaisters within your parish, which do not bring vp their youth in the religion now professed, or be not thēselues diligēt in repayring to diuine seruice, or bringing their schollers to it.

5 In euery parish where any manner of person dwelleth or soiourneth which refuseth to go to some Church to heare diuine seruice: the Minister and Church-wardens of that parish are commāded once euery month from hence forth to goe to euery such person with two or three honest witnesses, and before those witnesses to require euery such person to repaire to Church to heare diuine seruice. And ỹ said Minister and Church-wardens are commanded to sēd a certificat in writing signed with the hands and marks of the said Minister, Church-wardens, and witnesses to their Archdeacon alwaies on the tenth day before Midsommer-day, on the tenth day before Michaelmas day, on the tēth day before Christmas day, on the tenth day before the Annuntiation of the blessed virgin, so as retourne of such certificat may be made in due time to the Custos Rotulorum at euerie Sessions next insuing those feasts, testifiyng as well the manner and time of their admonishments of such Recusants whatsoeuer, as their answers: and when and whethere they went to Church euery moneth after suche admonition giuen to them, as afore said. Or whether anye such person hath wilfully withdrawen himselfe from taking or vnderstanding any such admonition, and also declaring ỹ names, surnames & abiding places of euery one

that

ỹ shall offend in any part, or clause of ỹ aboue written Articles. This euery Minister & Church-wardē is straightly charged to shew his diligence in, & effectually to do, as thei & euery of them wil answer to the contrary at their perils.

6 Whether common prayer be song or said by your Parson, Vicar or Curate in your seuerall Churches or Chapels distinctly and reuerently, and in such order, as it is set forth by the lawes of this realme, without any alteration, and at due & conuenient houres. And whether your Minister so turne him selfe and stand in such place of your Church or Chauncel, as the people may best heare the sāe. And whether vpon wednesdayes and Fridaies not being Holidaies, the Letanie and the other prayers appointed for the day, be said accordingly.

7 Whether you haue in your parish Churches and Chappels all things necessary for common prayer and administration of the Sacraments, specially the booke of cōmon prayer with the new Calender, a psalter, the English Bible in the largest volume, the two Tomes of Homilies the Paraphrases of Erasmus translated into english, the table of the ten commandemets. And whether there bee a fit paper booke to write in al Christenings Weddings & Burials be diligently noted in the same, in the presence of the Church-wardens once in a weeke. And whether the same boke be safely kept vnder lock and key. And whether there be a conuenient pulpit well placed, a comely & decent table stāding on a frame for the holy Cōmunion with a faire linnen cloth to lay vpon the same, & some couering of silke, buckeram or other such like for the cleane keeping thereof, a faire & comely Communion cup of siluer, and a couer of siluer for the same, which may serue also for ỹ ministration of the Communion bread, a decent larg surples with sleeues a sure coffer with two locks and keies for the keeping of the Register booke, and a strong chest or box for

thalmes of the poze, which thzee locks & keies to the same and all other thinges necessarie, in and to the pzemises.

8 Whether to put your Church-wardens & Swozn-men the better in remembrance of their dutie, in obseruing & noting such as offend in not comming to diuine seruice, your minister oz Reader haue openly euery Sonday. after he hath read ỳ second lesson, at Mozning & Euening pzaier monished and warned the Church-wardens and Swozn-men to look to their charge in this behalfe. And so obserue who cõtrary to the said statute offend in absenting them-selues negligently oz wilfully from their parish Church oz Chappel, oz vnreuerently (as is afozsaid) vse themselues in time of deuine seruice.

9 Whether your Church-wardens haue suffered any man to minister the Sacraments, oz do any other office of a Minister in your Church oz Chappell, which is not your Parson, Vicar, oz ozdinarie Curat, oz which is not by sufficient authozitie abled and licensed thereunto: Oz whether any at all with your Minister not, the same accozding to the lawes and publique ozder of this realme.

10 Whether that your Parson oz Vicar being resident vpon his Personage, oz Vicarage, haue once at the least e-nery quarter ministred the holy Communion in his owne person within the parish Church whereof he is Parson oz Vicar, vsing in the same ministration the pzecise fozme & rites pzescribed by the lawes of this realme without any innouation oz alteration.

11 Whether any farmer of benefice take vpon him to admit oz reiect any Minister to serue, oz not serue wher he is farmer, without the authozitie of the Ozdinary, oz no.

12 Whether the Parson, Vicar oz Curate haue suffe-red any to pzeach and expound the holy scriptures in your Church oz Chappell but such as be lawfully licenced ther-unto vnder the hand and seale of the Bishop, and shall then

shew

shew the same to your Parson, Vicar, or Curate, vnlesse it be such Preachers, as your Parson, Vicar or Curate, [illegible] certainely knowe to be authorised and licensed thereunto by mée. And whether any doe expound the scriptures in any conuenticles in priuate houses, yea or no?

13 Whether the quarter Sermons appointed by the Queenes maiesties iniunctions haue ben made vpõ those daies, specially wherein the holy Communion hath bene ministred (if it might so conueniently be) and whether the said Sermons haue ben in some part directed to the setting forth of that action. And that both may the more easily concurre, whether warning haue bene thereof, giuen publikly in the Church by the Minister thereof, the Sonday before the preaching of euery such Sermon.

14 Whether for the auoiding of inconuenience which sometime groweth by licences to mary without the banes asking, (which notwithstanding are oftentimes reasonably granted) any minister hath bene suffered to mary any person or persons by such licence, but in the Church or chapell where he is person, Vicar, or ordinarie Curate. And whether at any other time than is vsuall for publique and Common praier, and except he hath first shewed his licẽce go the Church-wardens of the said Church or Chappell, and either by his owne knowledge, or by the knowledge of the said Church-wardens, hath bene assured that the parties to be maried haue thereto had the assente of their parents or other gouernoures.

15 Whether any woman deliuered of any child begotgotten in fornication hath bene admitted to her thankesgiuing in your Church, before she haue publikely reconciled her selfe in such order and forme, as by the Archdeacon of the place, or other Officer to mée the Bishop, hath bene to her prescribed?

19 Whether your Parson, Vicar or Curate or other

minister in your Church or Chapell, haue admitted to the receauing of the holy Communiõ any open and notorious fornicator, adulterer, or euill liuer, by whom the congregation is offended, without due penance first done to ẏ satisfaction of the congregation, or also any malicious persõ that is notoriously knowẽ to be out of charity, or that hath done any open wrong to his neighbour in word or dæde without due reconciliation first made to the partie that is wronged.

17 Whether when any man or woman is in passing out of this life, the bell be tolled to moue the people to pray for the sick person, especially in all places where the sicke person dwelleth neare the Church: And whether after the time of his or her passing out of the world there be any mo ringing than one short peale before the buriall & an other short peale after the burial, without any other superfluous or superstitious ringing. And whether on all Saints day at Euening praier there be any ringing at all, or any other superstitious ceremonies vsed, tending to the maintenãce of Popish purgatory e or of praier for the dead, and who they be, that vse the same. And whether there be any ringing or knolling of bels on Sondayes or holy daies, betweene Morning praier & the Letany, or in any time of ẏ cõmon praier reading of the homilies or of preaching, except one bell in cõuenient time to be rong or tolled before the Sermon.

18 Whether your Parson, Vicar or Curate, do serue any more than one cure, and whether he haue licence thereunto by me the Ordinary.

19 Whether any do preach, declare, or speake any thĩg in derogation of the booke of common praier, which is set forth by the lawes of this realme dispraising the same, or any thing therein contained.

20 Whether your Parson, Vicar, or Curate, hath or

doth

doth maintaine any doctrine contrary or repugnant to any of the Articles agreed vpon by the Clergy in the Conuocation holden at London *Anno domi.* 1562. for the auoiding of diuersities of opinions, & for establishment of consent touching true religion, set forth by the Queens authoritie? and whether any hauing ben admitted to his benefice since the thirtenth yere of the Queenes reigne, hath not within two months after his induction publiquely reade the said Articles in your Church in the time of Common praier there, with declaration of his vnfaigned assent thereunto?

21 Whether your owne Parson, Vicar or Curate be any common resorter to open games, plaies or assemblies what soeuer (in ciuill causes) or doe keepe, or suffer to be kept in his Parsonage, Vicarage other his dwelling house any Alehouse Tipling house or Tauerne: or that he do, or haue kept any suspitious woman in his house: or that he being vnmarried doth kéepe any woman in his house vnder the age of lx yeares, except his daughter, mother, aunt, sister or néece, & those of good & honest name: or whether he himselfe be any haunter of Alehouses, tauernes, or suspected places, an hunter, hawker, dicer carder, a swearer, or otherwise dw giue euill example of life whereby the word of God, & the forme of religion now vsed by the lawes of England is, or may any way be euill spoken of: And generally whether he behaue not himselfe soberly, godly and honestly, as becõmeth a Minister of Gods most holy word.

22 Whether your Parson or Vicar be resident & well continually vpon his benefice doing his dutie in preaching reading and ministring the Sacraments: and whether he kéepe hospitalitie, according as his liuing will extend, and whether his houses or chancels be wel repaired & vpholdẽ

23 Whether any minister or Priest presented to any benefice within this Dioces haue couenanted promised or

practised, to, or with the patrone, thereof, or any other person or persons that had the Aduowson or gift of the same Benefice, or with any other person or persons, on his or their behalfe to giue to his friend any sume of ready mony or money worth for presenting him to ỹ same benefice: or haue offered by promise or bond any lease ether of ỹ whole benefice, limeting ỹ rent far vnder the iust value, or of the mãsion house, glebelãds, or any portion of the tiths & fruts of the said benefice, receauing little or nothing thereof, either suffering the patron ỹ presented him or any other person, who furthered him, to saue his own tithes within such your benefice, frẽ vnto himselfe, or els hath granted some yerely portiõ, or other yerely cõmodity to him, his child seruant or frend for preferring him to the same benefice: or otherwise hath suffered hĩ to make a gaine by any color, deceit, or simoniacal compact in bestowing the said benefice.

24 Whether the parrish clark be appointed according to the ancient custome of the parish? and whether he be not obedient to the Parson, Vicar or Curat, especially in the time of celebration of diuine seruice, or of the Sacraments or in any preparation thereunto: And whether he be able and ready to read the first Lesson, the Epistle, and the psalmes, with answere to the Suffrages as is vsed: and whether he kẽpe not the bokes, and ornaments of the Church faire and cleane, and cause the Church and Queere, the cõmunion Table, the Pulpit and the Font to be made decent and cleane, against seruice time, the Communion, Sermon, and Babtisme.

24 Whether there be any Inkẽpers, Alewiues Victualers, or Tiplers that suffer or do admit any person or persons in their houses to eate drinke or play at cards, tables or such like games in time of common praier or sermon, on the Sondaies or holidaies: And whether there bee any Shop set open. And whether there be any Artificer that do follow his worke or husbandry on Sundaies or holidaies

or

or whether there be any butchers, or other that commonly vse to sel meat, or other things in the time of commō praier, preaching or reading of the homilies, & whether in any faires or cōmon markets wō you, falling on Sonday, there be shewing any wares, before morning praier be done, & whether ani markets be vsed or suffred in your churchyard

25 Whether the scholemaisters which teach wīn your parish ether opēly or priuatly in any nobleman or gentlemans house, or in any other place, with you be of good & sincere religiō & conuersation, & be deligent in teaching and bringing vp of youth: & whether thei be examined allowed an licenced by ỳ Ordinary, whether they teach ỳ Gramer set forth by K. Henry the 8. of noble memory, & none other whether they teach any thing contrary to the order of religiō now established by publique authority, whether they teach their schollers ỳ Catechisme in latine lately set forth and such sentences of scriptures as shal be most expediente and mēte to moue them to the loue and due reuerence of Gods true religion now truly set forth by ỳ Queenes maiesties autority, & to induce them to all godlines & honest conuersation, and what be ỳ names & surnames of al such Scholemasters and teachers of youth within your parish as wel of such as teach publikly, as those that teach in the houses of noble men, gentlemen, or other priuate men.

26 Whether there be any in your parish or haue bene that haue maried within the degrees of affinitie, or cōsanguinitie, by the lawes of God forbidden, and so set out for admonition, in a table apointed to be fixed in euery parish church, wīn this dioces: or whether ỳ any being diuorced & separated for such cause, do yet notwithstanding cohabite and kēp company stil togither or whether any that being maried without those degrees haue vnlawfully forsaken their wiues or husbāds, & maried others: and whither ther be with you any man that hath 2. wiues or any woman 2. husbands, or any that being diuorced or separated a sunder

haue maried any other, or whether there be any maried y haue made precontract: and that haue made priuie or secret contract: any aboue the age of xbj yeares that haue maried or contracted themselues without the consent of their parents, tutors, or gouernours: any that haue maried without banes thrice solemnly asked, any couples maried y liue not togither, but slaunderously liue apart. Any that haue maried out of the parish Church where they ought to haue solemnized their mariage.

27 Whether your Minister and Church-wardens haue suffred any Lords of misrule, or sommer Lords, or Ladies or any disguised person in Christmas, or at maigames, or morris dancers or at any other time, to come vnreuerently into the Churchyard, and there to daunce or play any vnsemely part with scoffs, iestes, wanton gestures, or ribald talk, namely in the time of common praier: and what they be that commit such disorder, or accompany or maintaine them.

28 Generally whether ther be among you, or haue ben of late any notorious euill liuers, or any suspected of any notorious sinne, fault, or crime to the offence of Christian people, or any that stubbornely refuse to conforme themselues to vnitie and godly religion, now established by publique authoritie Or finally any such which deserue to be punished by ecclesiasticall dicipline, & are not particularly specified in the Interrogatories before.

The Tenor of the Othe ministred to the Church-wardens and *Sworne-men.*

YEe shall sweare by almightie God, that ye shall diligently consider all and euery the Articles giuen to you in charge, and make a true aunswere to the same in writing, presenting all and euery such person

ſon and perſons dwelling within your Pariſh, as haue cõmitted any offence or fault, or made any default mentioned in any of the ſame Articles, or which are ſuſpected or defamed of any ſuch offence: fault or default wherein ye ſhall not preſent any perſon or perſons of any euill will malice or hatred, contrary to the truth, nor ſhall for loue, fauour, meede, dread or any corrupt affection ſpare to preſent any that be offenders ſuſpected, or defamed in any of theſe caſes, but ſhall do vprightly, as men hauing the feare of God before their eies, and deſirous to maintaine Vertue, and ſuppreſſe vice. So God helpe you.

FINIS.

BRITISH MUSEUM

Astor

This Booke cost twelve pence
for this verie diligence
Reguired [illegible] remembrance
Herbert Pelham Reporter

A.j.

ARTICLES

to be enquired of by

the Churchwardens and Swornmen

within the Dioceſſe of Lincoln, and the

truth therof to be by them vpon their othes

duelie preſented vnto the Biſhop, or his Depu-

ties, at his viſitation, now to be hol-

den this preſent yere of our Lord

1588. with particular an-

ſwer to euery Inter-

rogatorie.

Imprinted at London by Thomas

Orwin for Thomas Chard, dwelling in

Paules Churchyard, at the ſigne of

the Helmet. 1588.

ARTICLES

to be enquired of by

the Churchwardens and Sworn men

768

Imprinted at London by Thomas

Articles Ecclesiasticall to be enquired

of by the Churchwardens and Swornemen, within the Dioces of Lincoln, in the visitation of the reuerend Father *in God, William, Bishop of the sayd Dioces, this present* yeere 1588. and the 30. yere of the reigne of our most gracious Soueraigne Lady, Queene Elizabeth, &c. and hereafter till the next visitation to bee enquired of, and from time to time presented.

Matters enquirable concerning the Minister.

Irst, ye shall enquire and truely present vpon your othes take, whether you do know of any, which hath thrust himselfe into any function Ecclesiasticall without ordinarie calling, as to say publike seruice in Church or Chappell, not being ordered Deacon at the least, or otherwise lawfully tollerated. *Ministring without calling.*

2 Whether your Minister bee suspected or reported to haue obtayned his Benefice, by any Simoniacall compact, made either by himselfe, or others, directly, or indirectly: or doe let out any parte of his liuing to any, in consideration that he hath obtayned the same, or doe giue or let in part, or all, his liuing. *Simonie.*

3 Whether he bee diligent in studie of the holy Scriptures for further encrease in knowledge, and for that purpose haue, if he be vnder the degree of a Maister of Arte, at the least, the newe Testament in Latine and English, and whether hee doth daylie conferre certaine Chapters thereof together, vsing at vacant times, such good and seemely exercise, as may keepe him from sluggishnes and idlenesse. *Testament in Latine and English.*

4 Whether the Minister doth keepe well the Register booke of all Weddings, Buryings and Christnings, and once euery yeere exhibite a coppie thereof by indenture to the Ordinary. *Register booke.*

5 Whether any Minister take vpon him, not being licensed, to expound the Scripture, and thereby omit vpon any Sonday the reading of a part of an Homilie at the least, or vpon any

Reading of Homilies.

other occasion doe omit the same.

Marrying any without licence.

6 Whether any Minister haue married any without banes thrice asked, otherwise than by license of the Ordinary, or haue vsed the forme of thankesgiuing for a woman after childbirth, being vnlawfully begotten with childe, otherwise than in forme of a penitent person, viz. in a white sheete, &c. or before sufficient caution taken that she should not depart the Parish til she should performe such penaunce as should be iniopned by the Ordinary.

Churching of lewde women.

Seruing cure without license.

7 Whether any doe serue as a Minister or Deacon not licensed vnder the Ordinaries seale, or serue two cures, and whether any Minister comming out of an other Diocesse haue not the Ordinaries letters testimoniall, concerning aswell the cause of his departure, as his behauiour, and what stipend your Curat hath by yeere?

Letters testimoniall.

Waste or spoile of Church or Church goodes.

8 Whether your Minister, or any other, haue taken away any parte of any Church, Chappell or Chauncell, or Almes house, or haue made any spoyle or waste vpon his Benefice, either in his timber or woods, or by felling trees in the Churchyard or otherwise; or haue suffered his buildings or Chauncell to fall to ruine and decay?

Ministring in his owne person.

9 Whether your Parson or Vicar doth not in his owne person at the least sometimes in the yeere both say publique prayers himselfe, and also administer the Communion himselfe, according to the booke of publique prayer.

Minister not licenced.

10 Whether your Churchwardens haue suffered any man to minister the Sacraments, or doe any other office of a Minister in your Church or Chappell, which is not your Parson, Vicar, or Curate, or which is not by sufficient authoritie abled and licensed thereunto: Or whether any at all with you minister not the same according to the Lawes and publique order of this Realme.

Ministring in his owne person.

11 Whether that your Parson or Vicar being resident vpon his Parsonage, or Vicarage, haue once at the least euery quarter ministred the holy Communion in his owne person within the Parish Church whereof he is Parson or Vicar, vsing in the same ministration the precise forme and rites prescribed

by the lawes of this Realme, without any innouation or alteration.

12 Whether any farmer of Benefice take vpon him to admit or reiect any Minister to serue, or not serue where he is farmer, without the authoritie of the Ordinarie, or no. *Farmer of Benefice.*

13 Whether the Parson, Uicar or Curat haue suffered any to preach and expound the holy Scriptures in your Church or Chappell, but such as bee lawfully licensed thereunto vnder the hand and seale of the Bishop, and shall then shewe the same to your Parson, Uicar, or Curate, vnlesse it be such Preachers, as your Parson, Uicar or Curate, do certainely know to be authorised and licensed thereunto by mee. And whether any doe expound the Scriptures in any Conuenticles in priuate houses, yea or no? *Licensed to preach.*

14 Whether your Minister vse any other rite or Ceremonie in the Church than is prescribed by the Booke of Common Prayer. *Contrarie to the communion booke.*

15 Whether the diuine Seruice be not saide or sung plainly and distinctly, and according to the booke of common Prayer, in time conuenient, and in that manner that it may be best heard and vnderstood of them that bee present, and whether the Sacraments bee not reuerently ministred, and according to order set downe: And whether on Wednesdaies and Fridaies, the Letanie and other prayers adioyned be not sayd accordingly. *Common praier and Sacraments as they ought.*

16 Whether your Minister doe not reade the Communication agaynst Sinners, with certaine prayers appointed at the least thrise a yeere, besides the Lent time? And whether he doe not reade the Queenes Maiesties Iniunctions quarterly in the Church? *Comminatiõn and iniunctions to be reade.*

17 Whether he haue preached, or caused to be preached his monethly or quarterly Sermons at the least, and who they be that preached them, and whether he haue suffered any not licensed to preach, or forbidden any that was licensed. *Quarter sermons by licenced preachers.*

18 Whether any notorious offender, or which is out of charitie, or excommunicate, or a straunger of an other Parish be admitted to the Communion by your Minister, or such as haue *Vnmeete to cõmunicate*

not

not to be admitted.

not by examination bene found to bee able to say at the least the Lords prayer, the tenne Commaundements, and Articles of the beleefe: and whether your Minister doe herein examine the Communicants before they communicate?

Catechising the youth.

19 Whether your Minister on Holidaies and Sundaies in the afternoone doe not instruct all the youth of conuenient age of both sexes in the Catechisme, or at least so many of them as time will suffer, and present such quarterly as refuse to come so to be catechised.

Perambulations without ceremonies.

20 Whether your Minister vse the daies of Perambulations accustomed, and that without wearing of any Surplesse, or any other rite, or staying at any old Crosse, and also without vsing any other prayers, than the 103. and 104. Psalmes, a Homilie for that purpose, the Letanie and such sentences of Scripture, as are appoynted by Iniunction in that behalfe.

Visiting the sicke.

21 Whether doth he diligently visit the sicke and comfort them, with exhortation to them to contribute by will for the releefe of the poore, as their abilitie shall serue.

Minister quiet.

22 Whether is your Minister a peacemaker and exhorter of his Parishioners to christian loue and concord, and such a one as is no sower of discord amongst neighbours?

Not resident how dispenced with hospitalitie.

23 Whether is your Parson or Vicar absent from among you aboue 80. daies in any one yeere in all, not being lawfully qualified and dispensed withall, and being so licensed, whether is the cure serued by an honest learned Curate: whether doth he not at the least for one moneth in the yeere keepe hospitalitie at his liuing, and also giue, if his Benefice be aboue twenie pound a yeere, the fortith part thereof to the poore?

Forsaking the ministery.

24 Whether any Minister do forsake his function, and giue himselfe to any other trade of life then is fitte or may be incident with that calling?

25 Whether your owne Parson, Vicar or Curate bee any common resorter to open games, playes or assemblies whatsoeuer (in ciuill causes) or do keepe, or suffer to be kept in his Parsonage, Vicarage, or other his dwelling house, any Alehouse Tipling house or Tauerne: or that hee doe, or haue kept any

ſuſpicious woman in his houſe: or that he being vnmatried doth keepe any woman in his houſe vnder the age of 60 yeeres, except his daughter, mother, aunt, ſiſter or neece, and thoſe of good and honeſt name: or whether he himſelfe bee any haunter of Alehouſes, Tauernes, or ſuſpected places, an Hunter, Hawker, Dicer, Carder, a Swearer, or otherwiſe doe giue euill example of life, whereby the worde of God, and the forme of Religion now vſed by the lawes of England is, or may any way be euill ſpoken of: And generally whether he behaue not himſelfe ſoberly, godly and honeſtly, as becommeth a Miniſter of Gods moſt holy word?

Seruing of one cure.

26 Whether your Parſon, Vicar or Curate, doe ſerue any more than one cure, and whether hee haue licenſe thereunto by me the Ordinary?

Speaking against the booke of common prayer.

27 Whether any doe preach, declare, or ſpeake any thing in derogation of the booke of Common Prayer, which is ſet forth by the lawes of this Realme, diſpraiſing the ſame, or any thing therein contayned.

Articles of Religion.

28 Whether your Parſon, Vicar, or Curate, hath or doth maintaine any doctrine contrary or repugnant to any of the Articles agreed vpon by the Clergie in the Conuocation holden at London Anno domi. 1562. for the auoyding of diuerſities of opinions, and for eſtabliſhment of conſent touching true Religion, ſet forth by the Queenes authoritie? And whether any hauing bene admitted to his Benefice ſince the thirteenth yeere of the Queenes reigne, hath not within two moneths after his induction publiquely reade the ſayd Articles in your Church in the time of Common prayer there, with declaration of his vnfaigned aſſent thereunto.

Matters enquirable concerning ſuch of the Laitie as haue more eſpeciall dealing in ſome Eccleſiaſticall matters, and firſt of the Patrone.

Church void.

29 Whether the Patrone ſuffer the Church to lye voyde without incumbent, and take any the profites thereof, and how

long he hath so done, or any for him?

Simonie in the patron. Benifice in Farme.

30 Whether the Patrone haue freely bestowed the Benefice without any Simonie, directly or indirectly, betwixt him and the incumbent, or any other: and whether hee doth not retayne his owne tithes, or hath the Benefice whereof he is Patrone, or any part thereof in farme, or any otherwise.

Of Schoolemaisters.

Schoolemaisters.

31 Whether your Schoolemaister teaching within your Parish openly, or in any Gentlemans house, be licensed thereto by the Ordinary: whether doth he teach such bookes as be commaunded to be taught, and that diligently, and whether is he reputed of sincere Religion and conuersation, and frequenteth diuine seruice, or no?

32 Whether any Physitions or Surgions practise Phisicke or Surgerie without license of the Ordinarie?

Churchwardens and Swornemen.

Bookes and other things requisite in Churches.

33 Whether haue you in your Parish Church or Chappell the booke of Common Prayer with the newe Kalender, two Psalters, the great English Bible, the two volumes of Homilies, the Paraphrase of Erasmus in English, the Table of the ten Commaundements whole and vntorne, a conuenient Pulpit, a decent Communion table on a frame, a linnen cloth to couer the same, with some other couering of silke or such like, a Communion cup and couer of siluer, a decent Surplesse with sleeues, a sure Coffer with two lockes for the Register booke, a strong Chest for the almes bore with three lockes thereto, and all other things requisite?

Superstitious bookes defaced.

34 Whether are all Alters taken downe to the very foundation, and the place whited and paued vnderneath, and the Roodloft downe to the Crosse beame, all superstitious bookes vsed either in the Church, or otherwise, defaced, together with all monuments of superstition and idolatrie, as Vestments, &c. and if not, in whose custodie are they or any of them?

35 Whether

35 Whether any Churchwardens since the last visitation, haue suffered any vnmarried woman begotten with child, to depart their Parish before such penance done as was iniopned?

Incontinent women departing before satisfaction.

36 Whether is your Church sufficiently repayred, duely and decently kept, and Churchyard decently and sufficiently fenced, if not, in whose default?

Reparations of Church and Churchyard.

37 Whether haue your Churchwardens from time to time truely leuied twelue pence for euery day of those who absent themselues from Church, and whether hath the same bene bestowed vpon the poore as it ought, or not? And whether the Churchwardens themselues haue absented themselues, or bene negligent in their duetie, or in frequenting diuine seruice?

The penalty of absence to be leuied.

38 Whether haue any Churchwardens or Swornemen since the last visitation, or at that time, concealed any disorder or crime done in your Parish, or not presented the same to bee reformed?

Concealements of disorders.

39 Whether any Churchwardens delaieth vniustly to giue account of the Churchgoods, or deteyneth any of the Churchgoods or common stocke, and whether is the stocke of the poormens box faithfully and indifferently distributed to the poore without any partiall affection?

Account of Churchgoods.

40 Whether any Churchwardens haue continued in that office at any time aboue one yeere without a new election?

Churchwardens aboue a yere

Of the Clarke, and of the Church.

41 Whether the Clarke be appointed, according to the custome of your Parish, whether is he obedient to the Minister in such things as belong to his office, and vseth diligence in keeping al things belonging to his charge decent and cleane, whether is he able to reade distinctly, and to answer as appertaineth to him in the Church, and whether is hee suffered to reade any thing in the Church, saue the one Lesson, and the Epistle?

The Clarks election. Diligence & duety. Abilitie.

Matters incident both to Ministers and Churchwardens to looke vnto.

42 Whether when any man is passing this life, the bell be not tolled, to moue the people to pray for the sicke, and whether there bee any ringing for any that dyed out of the Parish, and

Ringing when it ought, and ought not at Burials.

whether in the parish there be any more ringing than one short peale before, another after the buriall.

Ringing at other times.

43 Whether there be any ringing in time of common praier, or on all Soules eeuen or day, or any Saints eeuen, or vpon any abrogate holydayes, other than is vsuall on common working dayes, or other then ringing to common prayer, or Sermons, and that but moderate.

Vnseemely partes in Church or Churchyard

44 Whether any Lordes of misrule, Dauncers, Players, or any other disguised persons do daunce or play any vnseemly partes in the Church or Churchyarde, or whether are there any playes, or common drinking kept in Church or Churchyarde, who maintaine and accompany such.

Matters enquirable which concerne both clergy and Laity indifferently as they are Christians.

Excommunicated obstinate.

45 Whether any person in your parish hath remained excommunicate by the space of fourty dayes, & whether any such do intrude himselfe to diuine Seruice, the Sacrament or publique assemblies, and who are encouragers and keepers of company with such as so remaine excommunicate.

Abrogate holidayes & fish dayes.

46 Whether any holydayes or fishy dayes abrogated by authoritie are either by your Minister bidden, or by any obserued superstitiously, or any festiuall dayes vsed anew by any without lawfull authoritie.

Superiours to bring their Inferiours to be catechized.

47 Whether all superiors, as parents, masters, &c. doe as much as in them lyeth, to bring their youth being aboue seuen yeres and vnder twenty to the Church to be cathechized on holy dayes, and Sundayes, in the after noone, and who they bee which neglect so to doe, and who betwixt the said ages cannot say the Catechisme.

Holders of opinions contrarie to truth.

48 Whether there be any strangers that soiourne in your parish, especially, about Easter, and do absent themselues from Church, or any hinderers or deriders of true religion or those which professe it, any mainteiners of superstition or false opinions, or which holdeth & maintaineth any thing contrary, eyther

to the Booke of common prayer, or the Articles of Religion set downe by the Clergy of both the Prouinces.

49 Whether there be any that refuse to come to diuine seruice in their Parish Church, or doe not frequent the same, or do not, being of conuenient age, communicate thrice a yeere, and namely, once about Easter, or receiuing haue not signified the same to the Minister in time conuenient, that he might examine thē how they were instructed for partaking of so high misteries. *Absenters of themselues from church and communion.*

50 Whether any doe pray in an vnknowne tongue, or vpon Beades, or doe any way number their prayers superstitiously, or do reade, sell or deliuer any Popish bookes come from beyond the Seas. *Popish praying and popish bookes.*

51 Whether any be in your parish which at time of diuine prayers do vse any iangling, talking, walking, or other vnseemely behauiour in Church, or Churchyard, or do any way disturbe common Prayer, &c. or doe vse any game or pastime abroade at those times, or sitte in the Tauerne or Alehouse at such tymes, or which doe worke on Sundayes any handycraft worke, or which keepe open any shoppes for sale of wares, till Euening prayer be finished, or which depart either before prayers be finished, or come late without cause sufficient; or which be brawlers or fighters in the Church or Churchyarde. *Thinges forbidden in prayer time. &c.*

52 Whether there be any Inkeepers, Alewiues, Victualers, or Tiplers that suffer or do admit any person or persons in their houses to eate drinke or play at cardes, tables or such like games in time of common prayer or sermon, on the Sundayes or holydaies: And whether there be any Shop set open. And whether there be any Artificer that do follow his worke or husbandry on Sundaies or holydayes, or whether there be any butchers, or other that commonly vse to sell meate, or other things in the time of common prayer, preaching or reading of the homilies, and whether in any faires or common markets with you, falling on Sunday, there be shewing any wares, before morning prayer be done, and whether any markets be vsed or suffered in your Churchyarde. *Abuses on the saboth day.*

53 Whether any in your Parish be knowne or suspec-

Witchcraft. Tellers of destinies.

ted to vse any witchcraft or Sorcerie, charme inchauntment or vnlawfull inuocation, and namely, Mydwiues at the Labour of women, or any who do take vpon them to tell Destinies, or to guyde men to things lost, any that resorteth vnto such for helpe and counsaile, and finally, any blasphemers of the name of God or Swearers among you.

Common swearers.

54 Whether any be knowne or suspected to be Adulterers, Fornicatours, Incestuous Persons, Baudes, or receittors of

Incontinēcy, Drunkēnes. Lacke of charitie.

incontinent persons into their houses, or which conuey or suffer them to goe away before they doe make satisfaction to the congregation offended, any Drunkards, Ribaldes, malitious, contentious and vncharitable persons, common slanderers, Raylers, Scoulders, or Sowers of discord amonges you?

Deferring of Baptisme or baptising at home.

55 Whether any child being borne since the 13. yere of the Queenes Maiesties reigne hath not been brought too be baptized too your Parish Church, but hath beene either baptized at home or their baptisme differed.

Poligamie. Incest.

56 Whether there be any man that hath, or hath had at one time, two wiues, or a woman two husbands, any married within degrees of consanguinitie, or affinity, set forth in a Table for

Forsakers of mariage. Precontractes Contractes with consent Solemnization in due forme and place.

that purpose, any diuourced, keeping company still together, any maried without the degrees forbidden, any which without law haue forsaken their wiues or husbands or liue not together, any married that hath made Precontractes to other, any that hath made priuy contractes, or haue married without consent of their Parents or Gouernours, any married with out banes thrice solemnly asked, or out of the Parish Church where the solemnization ought to haue beene without the Ordinaries licence vnder his seale.

Vsurers. Executours before the will proued or administration committed.

57 Whether there bee any that directly or indirectly doe take any vsury or interest, who they bee, and what is the maner of their vsury.

58 Whether any set downe in the last will and testament, of any, as executors doe presume to execute or deale with the dead goods before the will be proued, or any presume to administer before administration committed vnto them, any hinderers

Forgers of

of

of the performance of such wil, any forgers or changers of wils, or any executours which haue not fulfilled their Testators wil, especially in not paying legacies giuen to good and godly vses.

Willes. Deteiners of Legacies. Iniunctions &c. broken.

59 Generally, whether you know any of the Queenes Iniunctions broken, or any other Ecclesiasticall matter woorthy of redresse or no: and if you doe by the othes you haue taken, you shall truely present it, aswell nowe as hereafter, when it shall come to your knowledge.

The Tenor of the Othe ministred to the Church-wardens and *Sworne-men.*

YEe shall sweare by almightie God, that yee shall diligently consider all and euery the Articles giuen to you in charge, and make a true answere to the same in writing, presenting all and euery such person and persons dwelling within your Parish, as haue committed any offence or fault, or made any default mentioned in any of the same Articles, or which are suspected or defamed of any such offence, fault or default wherin ye shall not present any person or persons of any euill will malice or hatred, contrary to the trueth, nor shal for loue, fauour, meede, dread or any corrupt affection spare to present any that bee offenders suspected, or defamed in any of these cases, but shall do vprightly, as men hauing the feare of God before their eies, and desirous to maintaine vertue, and suppresse vice.

So God helpe you.

(*,*)

FINIS.

1. Queenes Iniunctions
2 Advertysements.
3. Bysshops Articles.

Alston.

William Chaderton. Bishop of Chester.

Elected. April 5. 1595.

Died. April 11. 1608.

ARTICLES TO BE ENQVIred of, within the Dioceſſe of Lincolne.

In the Viſitation of the reuerend Father in God, *William* Biſhop of Lincolne.

In the xl. yeare of the reigne of our gracious Soueraigne Ladie Elizabeth, &c.

AT CAMBRIDGE
PRINTED BY IOHN LEGAT. 1598.

The tenour of the Oath miniſtred to all and euery the Churchwardens and ſworne-men.

YOu, and euery of you ſhall ſweare by almightie God, that, all affection ſet aſide, you ſhall vpon due conſideration of theſe Articles giuen you in charge, preſent all and euery ſuch perſon, of, or within your pariſh, as hath committed any offence, or made any default, mentioned in the ſame Articles, or which are vehemently ſuſpected, or otherwiſe defamed of any ſuch offence, fault, or default; wherein you and euery of you ſhall deale vprightly as before God: ſo helpe you God, and his faithfull promiſes contained in theſe his holy Bookes.

48.
4. 8
709.

ARTICLES.

1 FIrſt, whether your Church, Chappell, or Chancell, be well and ſufficiently repaired, and cleanly kept, and the manſion houſe of your Parſon, or Vicar, with the buildings thereunto belonging, be likewiſe well and ſufficiently repaired, and your Churchyard well fenced, and cleanly kept? And if any default be made in the premiſſes: or your ſaid Church, Chappell, or Churchyard, be abuſed or prophaned by any vnlawful or vnſeemely act, game, or exerciſe, as by lords of misrule, ſommer lords, or ladies, pipers, ruſh-bearers, morice-dancers, pedlers, bowlers, bearewards, and ſuch like. Then thorough whoſe default, and what be the names of the offenders in that behalfe. Church and churchyard.

2 Whether you haue in your Church or Chappel all things neceſſarie and requiſite for Common praier, and adminiſtration of the holy Sacraments, ſpecially the booke of Common praier, with the new Kalender, the Pſalter, the Bible of the largeſt volume, the Homilies both firſt and ſecond Tome, maſter Iewels replie, and Apologie againſt maſter Harding, a comely and decent table, ſtanding on a frame for the celebration of the Lords Supper, with a faire linnen cloth to lay vpon the ſame, and ſome couering of ſilke, buckram, or other ſuch like for the cleane keeping thereof: a faire and comely Communion cup of ſiluer for the ſame: a comely large Surples with wide ſleeues, a ſure coffer with two locks and keyes, for keeping of the Regiſter booke, and all other things neceſſarie for the premiſſes, with a comely pulpit, conueniently placed, and alſo a cheſt or boxe for the poore. Neceſſarie ornaments.

3 Whether any victualling, tippling, or ale-ſelling, be kept or vſed within the manſion houſe of any parſon or Vicar. The parſonage.

Pluralities. 4 Whether hath your parſon or vicar any moe benefices, or ſpirituall promotions then one, how many, and in what countrie be they, what are their names, and who is the Patron of euery of them? and how farre are they diſtant one from the other? and whether is he reſident interchangeably vpon them by a good part of the yeare, keeping hoſpitalitie according to the cleare reuenewes of his liuing of the yeare: and when he is abſent from either of them, whether doth he keepe a ſufficient curate there, who can and doth informe the people according to the law in that caſe prouided?

Reſidence. 5 Whether is your parſon or vicar reſident, and dwelling vpon his benefice or no? If he be reſident, whether doth he keep the parſonage or vicaridge with the glebe and other his tithes and cõmodities in his owne hands, or doth he demiſe the ſame, or any part thereof to his Patrone, or any other perſon or perſons, what parcels are ſo demiſed, to whome, and for what intent? If he be not reſident, or abſent aboue foureſcore daies in the yeare, then whether doth he demiſe his benefice to his Curate: and if he be able to diſpend twentie pound by the yeare, doth he diſtribute the fortieth part thereof yearely to the poore of the pariſh or no? And whether doth he keepe a preacher vpon his benefice during his abſence yea or no?

Prebendaries and their hoſpitalitie. 6 Whether is your parſon or vicar a Prebend of any Cathedrall church, and if he be, then of what place, and whether doth he after a moneths abſence, keepe a familie, and hoſpitalitie vpon his benefice during his abſence?

Reſidentaries. 7 Whether doe thoſe, who be neceſſarie Reſidentiaries in your Cathedrall church, and receiue their ſeuerall portions, or diuidents which fall vnto them, either by their Statutes or auncient cuſtomes, ſo part the yeare among them, as either the greater number, or one halfe of them at the leaſt, keepe reſidence in your ſaid Cathedrall church, as they are bound by the ſtatutes or auncient cuſtomes thereof.

Sermons in Cathedrall Churches. 8 Whether hath your Deane, and all and euery ſuch your Canons and Prebendaries, who are admitted into holy orders, and are bound to make certain ſermons in your ſaid Cathedral church, either by law, or by the ſtatutes and ordinances, or laudable cuſtome of your ſaid church, in their owne proper perſon,

and

and persons, made such sermons or no? And if they haue not the what hath beene the cause? And whether haue they appointed one of their fellowe Canons, or *P*rebendaries, or other learned, and allowed preachers by sufficient authoritie, to supply their turnes: what be their names that haue done so, and howe often haue they so done, and who be they that haue supplied their places, and what consideration or allowance haue they, and euery or any of them receiued for their paines?

9 VVhether your persons or vicars haue come to their benifices by any Symonie, fraud or deceit, or by any conference or agreement of friends, or any other bond, composition or agreement, or by any orher colourable pact, or vnlawfull meane whatsoeuer, or be vehemently suspected or defamed thereof? And whether in performance of any such pact, couenant or promise, there hath beene any bond or lease made between the Patron and Incumbent, directly or indirectly? Simonie.

10 VVhether your parson, vicar, or curate, doe keepe any suspected woman in his house, or be an incontinent person giuen to drunkennesse or idlenesse, or a haunter of Tauernes, Ale houses, or suspected places, a common hunter, hawker, *D*icer, Carder, Tabler, swearer, or otherwise giue any ill example of life? And whether his apperrell be comely and graue, as becometh his calling and function. Suspected women.

11 Whether your Churches or Chappells be, or haue bene destitute of a Curate, and how long, and by whose default: and whether any Curate haue serued, or doe serue without license of the Ordinary? Curates.

12 VVhether your person or persons, not being a Deacon at the least, or licensed by the Ordinarie, do say common praier, openly in your Church or Chappel, or any not being at the least a *D*eacon, doe solemnize Matrimonie, or administer the Sacrament of Baptizme: and what he or they be that so do: & whether the Parson, Vicat, Farmer of your benefice, Churchwardens, or any of them, doe cause or suffer any Minister or Curate to preach or serue your Church before he be examined and admitted by the Ordinarie, or his deputie in writing, vnder his or their hand at the least, and shewe the same to the Churchwardens. Curate.

Excommunication.

13 Whether hath your Minister, beeing iudicially excommunicated, saide any seruice, preached any sermons, or otherwise administred any Sacraments or ceremonies of the Church of England, before he was lawfully absolued from his said excommunication? or whether hath any of the inhabitants of your parish beeing excommunicate as aforesaid, beene present in your Church at seruice, sermons, or administration of the said sacraments or ceremonies? And whether hath any such excommunicate person or persons beeing admonished and willed either by your Minister, or any of your Churchwardens to depart out of the congregation, wilfully and stubbornely refused so to doe, or giuen any vnseemely speaches to the saide Minister and Churchwardens. And whether haue those who haue beene excommunicate by any competent Iudge Ecclesiasticall, vpon their absolution, brought a certificate thereof to your Minister. And whether hath your Minister denounced the same publikely in that parish church or chappell where the said excommunicate person or persons haue his or their habitation.

Admonition to the churchwardens.

14 VVhether for the putting of the churchwardens and sworne-men the better in remembrance of their dutie in obseruing and noting such as offended in not comming to diuine seruice, your Minister or Reader, doe openly euery Sunday, after he haue read the second lesson at morning and euening praier, monish and warne the Churchwardens and sworne men, to looke to their charge in this behalfe, and to obserue who contrarie to the said Statute offend in absenting themselues negligently or wilfully from the parish church or chappell, or vnreuerently, as is aforesaid, vse themselues in time of diuine seruice?

Seruice.

15 VVhether common praier, be vsed in your church or chappell vpon Sundaies and holidaies at conuenient houres, reuerently, distinctly, and in such order (without any kinde of alteration) as is appointed by the booke of Common praier, and the lawes of this Realme? And whether your Minister so turne himselfe, and stand in such place in your church or chancell, as the people may best heare the same? And whether your Parson or Vicar doe once euery quarter at the least, (in his owne proper person) say diuine seruice, & administer the sacraments, wearing a surplesse according to the Queenes Iniunctions, and

the lawes of the Realme? And whether the holy sacraments be duly and reuerently ministred, in such manner as is set forth by the same Booke, without adding or diminishing from the same. And whether your minister at all times vpon sundaies and holidaies doe weare in time of diuine seruice and administration of the sacraments, the surpleſſe, yea or no, or doe suffer any other to saie the common praier, or minister either of the sacraments in your church, not wearing the same.

Resort to cõmon praiers.

16 VVhether the people of your parish, especially housholders, hauing no lawfull excuse to be absent, doe faithfully and diligently endeauour themselues to resort, with their children and seruants to their parish Church or chappel, on the holidaies, and chiefly vpon sundaies, to morning and euening praier, and then and there abide orderly and soberly during the time of common praier, Homilies, preachings, and other seruice of God there vsed, reuerently and deuoutly giuing themselues to the hearing thereof, and who they be that either negligently or wilfully absent themselues, or come verie late to the church vpon sundaies especially, and how long hath any of your parish absented himselfe from his parish Church, what be their names, surnames, and conditions, and in what townesship doe they dwell? or who be they that walke, talke, or otherwise vnreuerently behaue themselues in the church, or vse any gaming abroad, or pastime in any house, or sit in the streetes or churchyard, or in any tauerne or alehouse, vpon the sundaie and holidaie in the time of common praier, sermon, or reading of the Homilies, either before noone or after noone?

Papistrie. Masse, and Priests.

17 VVhether your parson, vicar, or curat, openly or priuately say Masse, or other seruice forbidden, or heare the same? And whether doe you know any popish priests, Seminarie, Iesuit, or runnagate persons, that doe preach or minister the sacraments otherwise then they are now vsed: or that doth vse shrift and auricular confession, or make holy water, or holy bread, or blesse psalmes, or practise any such Romish ceremonies, or doe not frequent common praier, or els doe resort secretly or openly into your parish. And whose house doe they so resort vnto and of whome they are harboured, and what be the names of such popish priests, Seminaries, Iesuits, or runnagates, and such as so har-

harbour and releeue them? And whether know you any that keepe any ſecret conuenticles, readings, preachings, or lectures contrarie to the Law, either in the daie time, or night ſeaſon?

Preaching. Homilies. Iniunctions.

18 VVhether your parſon or vicar be a preacher allowed, & hath preached, or cauſed to be preached foure ſermons at the leaſt euery yeare in your church, and what be the names of him or thoſe that ſo did preach, and whether they were lawfully licenſed ſo to preach, if any other then your parſon or vicar did preach the ſame. And whether when there be no ſermons, your miniſter doe read for the moſt part euery ſunday diſtinctly and plainly ſome part of the Homilies appointed to be read, and the Queenes Iniunctions, euery quarter of a yeare, or no?

Catechiſme.

19 VVhether your parſon, vicar, or curate, doe euery ſunday and holiday openly in the Church call for, heare, and inſtruct all the children, apprentiſes, and ſeruants of both ſexes, that be of conuenient age within your pariſh, or at the leaſt ſo many of them by courſe as the time will ſerue, and as he may well heare and inſtruct for halfe an houre at the leaſt, before or at the euening praier, in the tenne Commandements, the Articles of the beleefe, and the Lords praier, and diligently examine and teach them the Catechiſme, as it is now allowed and ſet forth? And whether for that purpoſe he doth take the names of them all, and by courſe call certaine of them by name euery ſunday and holiday to come to learne the ſame Catechiſme? And whether the churchwardens and ſwornemen doe aſſiſt the Miniſter, as he doth preſcribe them in that godly action?

Reſort to the Catechiſme.

20 VVhether all fathers, mothers, maſters and dames of your pariſh, cauſe their children, ſeruants, and apprentiſes, both mankinde and womankinde, beeing aboue ſixe yeares of age to come to the church on the ſundaies and holidaies, at the times to them appointed, or at the leaſt ſuch or ſo many of them as your miniſter ſhall appoint, and there diligently and obediently to heare, and to be ordered by the miniſter, that they may be inſtructed in the grounds and principles of true religion, and what be the names of thoſe that doe not cauſe their children, ſeruants, and apprentiſes ſo to come to the

church to be instructed and examined: or the names of the parties themselues that haue absented themselues from that godly exercise.

21 VVhether your parson, vicar, or curate, or any other within your parish, be a fauourer of the Romish church or religion, or of any other sect or scismaticall opinion, or hath or doth maintaine or teach any doctrine contrary or repugnant to any Articles agreed vpon by the Cleargie in the Conuocation holden at London. ann. dom. 1562. And whether they haue publiquely or secretly taught any doctrine tending to the discredite and dispraise either of the booke of common praier, or of the preachers and ministers of the word and sacraments, or of the receiued order for gouernment in the church of England, or make any other Innouation? And whether they haue permitted any man so, teaching or making such Innouation? And whether any keepe secret or priuate conuenticles, preachings, lectures, or readings, or priuate communions in their houses or elsewhere, contrarie to the law, and what be their names? Superstition. Innouation.

22 VVhether your Font be sweetely kept and renewed frō time to time with cleane and fresh water, and whether any minister leauing the vse of the Font, doe christen or baptize in any basons, or other prophane vessells, not customably vsed in the Church before time? Or whether your minister doe baptize or christen any out of the face of the Church and congregation, and at any other time then vpon sundaies and holidaies, without speciall cause, or without godfathers and godmothers, and whether any person or persons be admitted to aunswer as godfathers or godmothers at the christning of any child, except he or she haue before receiued the holy Communion, and can say by heart the Articles of the christian faith, the tenne commandements of God, and the Lords praier, and will recite the same before the minister, if he or she be thereunto required? And whether doth your minister in the baptizing of children obserue the orders, rites, and ceremonies, appointed and prescribed in the booke of common praier, without any addition, omission, or other innouation? Baptisme.

23 VVhether doe you knowe any parents, hauing Christnings out of the parish.

children that are yet vnchristened, or that were not christned at their own parish Church, and for what cause they remaine yet vnchristned, or haue not bin christened at their parish Church: or doe you knowe, haue heard, or vehemently suspect any such parants, whose children haue beene christned by any popish priest, or otherwise then is nowe lawefully allowed by her Maiesties lawes, and Iniunctions?

Register of christnings, marriages, and burialls.

24 Whether hath the Register booke of your parish Church or Chappell for christenings, mariages, and burials which haue happened in your parish or chappelrie from time to time beene heretofore dulie kept? And the same christenings, mariages, & burials, entred into the same booke by your minister according to the Queenes Maiesties Iniunctions, and if otherwise, by whose default hath the same beene omitted? And whether is there a newe Register booke of parchment prouided since the last Parliment at the charge of your parish or chappellrie for the purpose aforesaid, and whether are the names and surnames of all such persons as haue beene christned, married, or buried, since the beginng of her Maiesties most gracious and prospereigne, beene truely, faithfully, and orderly, coppied forth and translated out of the old Register bookes of paper into your newe Register booke of parchment at the like charges also of your parish or chappellrie? And whether is your said newe Register booke of parchment locked vp and safely kept in a strong chest with three sufficient lockes and keies, whereof the Minister is to keepe one, and two of your churchwardens the other two? And whether hath your Minister euery sabbath day since the last Parliment, truely, faithfully, orderly, and weekely registred in your said newe Register booke of parchment all and euery persons as haue bene christned, married, or buried in your said parish or chappelrie, and vpon euery Sabbath day immediately after the end of morning or euening praier, publikely rehearsed the same to the bodie of the parish in such sort and maner as they haue beene entred into the said Register?

Communion.

25 Whether your parson, vicar, or curate, doth admit any to the receiuing of the holy Communion abouetwentie yeeres of age that cannot say by heart the Lordes praier, the articles of the faith, and the ten commandements in English, or at the least

least that cannot render a sufficient aunswere of, and for his worthie communicating this sacrament, or aboue foureteene yeeres of age, and vnder twentie, that cannot say the catechisme set forth in the booke of common praier, or hath admited any of any other parish to receiue the holy Communion, without reasonable cause or speciall license from their owne minister, vnder his hand: or whether hath he admitted to receiue the holy Communion any open and notorious blasphemer, fornicator, adulterer, drunkard, or euill liuer, by whom the congregation is offended, without due pennance first done to the satisfaction of the congregation, or any malicious person that is notoriously knowne to be out of charitie, or that hath done any open wrong to his neighbour by word or deede, without due reconciliation first made to the partie that is wronged?

26 VVhether there be any in your parish, man or woman, being of conuenient age, that hath not receiued the holy Communion thrice at the least euery yeare, and namelie, at Easter last, or there abouts for once, and what be their names, and for what cause (in your iudgement) they doe abstaine from comming to the holy Communion: aud whether any haue receiued the holy Communion in any other parish church or chappel thē their owne, and for what causes in your opinion. Not communicating.

27 Whether your minister hath married any persons priuatly in any house or corner out of the church or face of the congregation, or the Banes not beeing thrise solemnly on three Sundaies or holidaies asked in the parish-church where such persons dwelled: or any such person or persons married at any other parish-church or chappell? and whether your minister hath married any infants, or children vnder age, or any within the degrees prohibited by Gods lawes, and the lawes of this realme, or any that hath a husband or wife liuing, and if he haue done so, then who be the parties, and who were present at any such mariage, & in what place was the same solēnized? Marriage.

28 VVhether your minister doe church any vnmarried women after they haue beene deliuered of their children begotten vnlawfully, before they haue acknowledged their faults openly, according to the order prescribed by the Ordinarie or his deputie? Churching women.

Visitation of sicke and buriall

29 Whether your parson, vicar, or curate, be diligent in visiting the sicke and comforting them, and doe mooue them earnestly (especially when they make their Testaments) to consider the neede of the poore, and to give to their boxe or chest, their charitable deuotion. And whether they burie the dead without any popish ceremonies or superstition, in such christian and comely manner as is prescribed in the booke of common praier: & whether any Lay man, other thē a lawfull minister, hath takē vpō him to bury the dead cōtrarie to order.

Perambulatiō

30 VVhether for the retaining of the perambulation of the circuit of your parish, the minister and clarke with the churchwardens and certaine of the substantiall men of the parish, in the daies of Rogations, walke about your parish according to the Queenes maiesties iniunctions: and whether doe they vse in such perambulation, any banners, crosses, hand-bells, or any such like popish ceremonies, other then is prescribed and permitted by the booke of common praier, and the lawes of this realme.

Chauncellor, Commissaries and sumners.

31 VVhether the Chauncellour, Commissaries, or any other vsing Ecclesiasticall iurisdiction in his dioceese, their Registers or Actuaries, Apparators, or Sumners, haue at any time winked at, & suffered any adulteries, fornications, incests, or other faultes or offences, to passe and remaine vnpunished and vncorrected for money, rewardes, bribes, pleasure, friendship, or any other partionall or affectionate respect: or haue permitted any pennance without speciall license of his Ordinarie.

Schoolemasters.

32 What schoolemasters haue you within your parish or chappelrie, that teache either openly or priuately in any schoole, Gentlemans house or els where, and whether be they of good and sincere religion, and licenced by the bishop of the dioceese or his officers, to teach in writing vnder his seale, and whether be they diligent in teaching and bringing vp youth, and to instruct them in godlinesse and vertue, and especially in master Nowels Catechisme lately set forth. And whether teach they any thing cōtrarie to the religiō now godlilie established, or doe not cause their children to resort vnto the church to heare diuine seruice and sacraments.

Parish clarke.

33 VVhether the parish clarke be appointed according to the

the auncient cuſtume of the pariſh: and whether he be obedi-
ente to the parſon, vicar, or curate, eſpecially in the time of ce-
lebration of diuine ſeruice, or of the ſacraments, or in any prepa
ration therevnto: and whether he be able and readie to read
the firſt leſſon, the epiſtle and the pſalmes, with anſwere to the
ſuffrages, as is vſed: and whether he keepe not the bookes and
ornaments of the church faire and cleane, & cauſe the church
and quier, the communion table, the pulpit and the font, to be
made decent and cleane againſt the ſeruice time, the holy Cō-
munion ſermon and baptizme.

34 Whether haue your church wardens and ſworn-men, aſiſted your miniſter in his office and function, frō time to time, and whether haue they done their diligence to bring ſuch to the church as ſtand gazing and talking in the churchyard, and frequent and lurke in alehouſes or tipling houſes in the time of diuine ſeruice, and whether haue they beene carefull and diligent, to ſee good order and ſilence kept in the church during the time of ſermons and ſeruice, and whether haue they diligently noted the names of all ſuch parties euerie ſonday and holy day, as haue beeee abſent from diuine ſeruice at any time, and leuied the forfaiture of twelue pence for euerie abſence frō common praier, according to the ſtatute, and put the ſame to the vſe of the poore of the pariſh: and if they haue offended in any of the premiſſes, then howe often they hane ſo offended, & what be their names, and what particular ſummes of money haue beene forfeited that way, and by whome, ſince the laſt viſitation, and howe much of ſuch forfeitures haue beene leuied by the church wardens, and by them deliuered to the vſe of the pariſh, and to whome hath the ſame foreſaide money beene deliuered: Churchwardēs

35 Whether your church-wardens haue yeerely giuen an account of the Church goodes committed to their charge, and of other their receits and expenſes: and whether they haue ſold any bels, or other Church goodes without conſent of the Ordinarie firſt had in writing, and whether they haue imploied all ſuch goodes, receits, and ſummes of mbney, to the vſe of the Church or no? And what be the names of the offenders. Churchwardēs accoūt.

36 VVhether the churchwardens and ſwornmen in former

Churchwardens concealers.

yeares, haue of any priuate corrupt affection, concealed any crime or other disorder done in their times, and haue not presented the same? And if so, then what faults they haue so concealed, and what were the names of such churchwardens and swornemen so concealing the same?

Ringing and tolling of bels

37 Whether when any Christian bodie is in passing, the bell be tolled to moue the people to pray for the sicke person, especially in the greater townes where the sicke person dwelleth nere vnto the Church: and whether, after the time of his or her passing out of the world, there be any more ringing but one short peale before the buriall, and an other short peale after the buriall? And whether on All-saints daie after euening praier, there be any ringing at all in your church or chappell, or any other superstitious ceremonies vsed, tending to the maintenance of the popish purgatorie praier for the dead, and who they be that vse or doe the same? and whether there be any ringing on saturdaies or holidaies in the seruice time, or betweene morning praier and the Letanie, or at any other times, contrarie to good order and law?

Suppressors of Testaments.

38 Whether there be any within your parish, that minister the goods of those that be dead, without lawfull authoritie: or any that suppresse the Testaments or last will of the dead, or any Executour that hath not fulfilled the Testators will, especially any such as haue not discharged such Legacies as were bequethed to the Church, or to orphanes, poore maides marriages, high waies, schooles, or other godly vses, and what be their names.

Testaments not prooued.

39 Whether doe you know any housholder, or other person whatsoeuer, within your parish or chappelrie, that is deceased, that haue made their last wills and Testament, and the same not hetherto beene prooued, nor administration taken from the Ordinarie or other Iudge competent, of the goods, debts, and cattailes, of the said decedent. If any such be, make knowne their names, and of them who vnlawfully doe detaine any the saide goods, debts, or cattailes in their hands.

Hospitals and Spittlehouses.

40 Whether your Hospitals, Spittles, and Almes-houses be well and godly vsed, according to the foundation and ancient ordinances of the same? whether there be any placed in them

other then poore, impotent, and needie persons, that haue not wherewith to liue.

41 VVhether be there any In-keepers, Ale-wiues, victualers, or tiplers, that suffer or doe admitte any person or persons in their houses, to eate, drinke, or play at cardes, tables, or such like games, in the time of common praier, or sermon, on the sõdaies and holy daies, and whether there be any shoppes open on sondaies or holy daies, or be there any Butchers, Pedlers, or others, that vse to sell meate and other things in the time of commõ praier, preaching, catechising, or reading of the homilies: and whether in any faires, or common markets falling on sondaie, there be any shewing of any wares before the diuine seruice be done in the fore-noone. Alehouses, Markets, and Faires.

42 Whether there be any that be maried in degrees forbidden, or that haue married two wiues, or two husbands both liuing, or that liue not togeather with their wiues, and what be their names? Any married that haue made precontracts, any that haue married without banes thrice solemlie asked, or that haue beene married forth of their parish church, where they ought to haue solemnized marriage? Incest, &c.

43 Howe many adulteries, incests, and fornications haue beene committed within your parish or chappelrie since the last visitation, and howe many offenders in those faults haue beene put to pennance and openly corrected: and who be spared, dispensed withall, or not done pennance for their offences. Adulterie.

44 Whether hath there beene any permutation of pennãce allowed of by the Ordinarie, in your parish? and whether hath your minister publikely signified to his congregation what summes of money hath therefore beene paied: and whether haue the said summes of money beene distributed by your minister or churchwardens to the poore, or otherwise imploied to some such godly and charitable vse, as was prescribed by the Ordinarie. Pennance.

45 Whether any person or persons within your parish, haue committed vsury, contrary to the act against vsurie, made in the the xxxvii. yeere of the reigne of the late king Henrie the eight, and lately reuiued, and what are the names of such vserers Vsurers.

and what is the manner of their vsury.

Sorcerie. 46 Whether there be any man or woman in your parish, that vseth witchcraft, sorcerie, charmes, or vnlawfull praier, or inuocations in latine or english, or otherwise vpon any Christian bodie or beast, or any that resorteth to the same for counsell or helpe, and what be their names?

Contention, drunkennes, &c. 47 VVhether there be any in your parish that be malicious, contentious, or vncharitable persons, seeking the vniust vexation of their neighbours, scolds, common swearers, or blasphemers of the name of God, any fornicatours, adulterers, incestuous persons, bawdes, or receiuers of such incontinent persons, or harborers of women beeing with child, which be vnmaried, conueying or suffering them to goe away before they haue done any penance, or made satisfaction to the congregation: or any persons that are vehemently suspected of such faults, or that be not of good name and fame touching such crimes and faults, any common drunkards, ribaulds, or other notorious euill liuers?

Rebellious bookes. 48 VVhether be there any person or persons, ecclesiasticall or temporall within your parish, or elsewhere within this Dioceſſe, that of late hath receiued or kept in their custodie, or that read, sell, vtter, disperse, carrie, or deliuer to others, any english bookes, set forth of late yeares at Louaine, or in any other place beyond the seas, by any english Papists, either against the Queenes Maiesties supremacie in matters ecclesiasticall, or against true religion, and catholike doctrine now receiued and established by common authoritie within this realme, and what their names and surnames are?

Seditious bookes and libels. 49 VVhether there be any person or persons knowne or vehemently suspected to haue written, printed, or by any meanes published & dispersed, or otherwise to haue, or to haue had in his or their vse, or keeping any of those slanderous or scismaticall, and seditious Libels, or other bookes, that impeach the booke of Common praier, or the religion, and ecclesiasticall gouernment, or any part thereof established by law in this Realme, or doth impeach the credite, or estate of any ecclesiasticall person, or gouernour, prohibited lately by her Maiesties

most

most gratious proclamation?

50 VVhether there be any in your parish that vseth to pray in english or in latine vpon beads, or other such like things, or vpon any superstitious popish primer, or other like booke, and what be their names? Beads and praiers.

W. Lincolne.

FINIS.